THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*My son, eat thou honey, because it is good: and the honeycomb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul*" (PROVERBS 24: 13, 14).

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GENERAL CONFERENCE OF THE CHURCH.

THE eighty-seventh semi-annual General Conference of the Church of Jesus Christ of Latter-day Saints convened on the 6th of October, 1916, in the Tabernacle, Salt Lake City, at 10 o'clock a.m., President Joseph F. Smith presiding. All the general authorities of the Church were present, except Elder George F. Richards, of the council of the Twelve Apostles, who presides over the European mission; and Elder Levi Edgar Young, of the First Council of Seventies, who was engaged elsewhere. The weather was rainy, but the audience was, nevertheless, large, the immense auditorium being filled below, and in the galleries.

The speakers at the opening session were Presidents Joseph F. Smith and Anthon H. Lund. A new feature added interest to the singing. President Smith invited all members of choirs in the Stakes and Wards of the Church, who were present, to be seated with the Tabernacle choir, and the result was that all the seats were filled. Professor Anthony C. Lund conducted the singing, and Professor John J. McClellan dispensed sweet music at the famous organ.

FRIDAY MORNING SESSION.

President Joseph F. Smith, in his opening address, referred to the unusually large attendance, and expressed his gratitude to God that he still had faith. He spoke of the religion of the Latter-day Saints as a reality of the utmost importance in the world. He referred to the duty of Bishops to be acquainted with every member of the Wards in which they preside, and to look after the poor and needy. Too often, he said, the Bishops send men who do not fill the requirements, simply because the Bishop did not know—was not fully up to his duty. He also expressed regret

that many Bishops resign. Presidents of Stakes should know their Bishops, and if one is found who cannot continue his work, he should be honorably released before he resigns. By authority vested in him, patriarchal, apostolic, and all, President Smith blessed the Latter-day Saints. He said that the blessings of the Lord will be upon His people, and the people of this nation, if they will but try to do right; and the blessings of the Lord will be particularly poured out upon the Latter-day Saints, if they will but half live their religion.

Speaking of recent changes in the mission field, President Smith gave the following information: Elder Hyrum M. Smith has been succeeded as president of the European mission by Elder George F. Richards. In the Netherlands, Elder Le Grand Richards has been succeeded by Elder John A. Butterworth; in the New Zealand mission, William Gardner has been succeeded by James N. Lambert. In the Samoan mission, John A. Nelson has been succeeded by Ernest Wright; in the Swedish mission, Theodore Tobiason has been succeeded by Andrew P. Anderson. In the Swiss and German mission, Hyrum W. Valentine will be succeeded by Angus J. Cannon. A new mission, the Tuamotu, formerly a part of the Samoan, has been organized, with Willard L. Smith as president. There have been forty-six new bishops, and sixty-eight new ward clerks appointed, and twenty new wards have been organized. All these changes have been made since last April conference. There are now seventy-two stakes, eight hundred and sixteen wards and branches, and twenty-two missions.

President Anthon H. Lund

said he had asked a bishop recently wherein his people needed more encouragement, and the bishop said it was in the matter of attending Sacrament meetings. President Lund said he desired to encourage the Latter-day Saints to attend their Sacrament meetings, for they are the most important gatherings of the Church.

He read from the Doctrine and Covenants the word of the Lord commanding His people to rest from their labors on the Sabbath day, and to go to the house of prayer. The Lord wants His people to renew their covenants, in order to obtain greater faith and strength. Let not Latter-day Saints, said President Lund, look upon this commandment as not important; it is one of the very most important. There should, he said, be an effort made to encourage good singing at the Sacrament meetings, and he encouraged those who preside to make an extra effort along this line. It will, said President Lund, tend to make the meetings attractive.

The Sacrament of the Lord's Supper, said President Lund, is one of the most impressive and most sacred ordinances in the gospel. In partaking of the Sacrament, Latter-day Saints covenant with the Lord that they will take upon themselves the name of Christ. "When you say amen to that prayer," said President Lund, "you

have promised to bear the name of Christ in the world. The covenant is also made that you will remember Christ. That," he said, "was really the object of instituting the Sacrament, to remember Jesus Christ and the great sacrifice He made for man. The bread is taken in remembrance of His broken and wounded body, and the cup is taken in remembrance of His blood shed to redeem mankind. It is the new testament of the blood of the Lord shed for the remission of sins. Latter-day Saints do not believe that the bread is the real flesh of the Lord, nor the water the real blood; they are the emblems, and are taken to renew the covenants with the Lord. Let Latter-day Saints," he said, "remember this. The Sacrament is not partaken of for the remission of sins; baptism is for that purpose."

Another great covenant associated with the Sacrament, said President Lund, is that those who partake of it will keep the commandments given by the Lord. He closed with a testimony and a prayer for the wellbeing of the saints.

Friday Afternoon.

President Charles W. Penrose was the first speaker. He bore his testimony to the fact that Joseph Smith was a prophet of God. He dwelt upon the peace enjoyed by the true members of the Church, and then said, "We do not worship Joseph Smith; but we worship with him the great and holy Father, the Judge among judges. Jesus Christ anointed this prophet, Joseph Smith, and to him were given the keys of the kingdom, the keys now held by Joseph F. Smith, head of the Church."

The speaker told of his first having learned of the existence of Joseph Smith, in a book written by a Frenchman, who had heard the Prophet delivering an address to some Indians. He recounted the interest which the teaching of the founder of "Mormonism" created in his mind, and how he embraced the religion.

"Joseph Smith, the prophet, is dead," he said. "The spirit has left his body, but he still lives, and is still at work in that vast sphere to which we all must pass. He is gone from the gaze of the world, but his work continues, and its influence is felt among men in the world. His work is there. Our work, for the time, is here."

President Francis M. Lyman

spoke of active and inactive membership in the Church. He drew attention to the fact that everybody is industrious in temporal matters, and decried the fact that they were not as industrious in insuring the success of the religious side of their natures.

"There is no inactivity among the general officers of the Church," he said. "Your general authorities set a good example. There are seventy-two stakes of Zion, and the general officers try

to be represented in each four times a year. If they fail, it is not because of inactivity, but because of too much activity required in other branches of the Church. The missions have to be taken care of by the general officers. The different branches of the Church have to be supplied with officers, and the twenty-two missions scattered throughout the world have to be provided with competent missionaries; all by the general officers.

"To the officers of the seventy-two stakes of Zion," he continued, "I say, you must provide your charges with employment. The members of the Church must be kept active in Church affairs. The officers of the Church, for the most part, are, but the general run of members show a tendency not to be. Foster an interest in religious duties in the boys. Instruct them, so that when they are called upon to take up missionary or other Church work, they will be competent to do so; so that they will have a knowledge of how to pray, and also a knowledge of the Scriptures.

ELDER HEBER J. GRANT

decried the tendency to sidestep religious duties. "People chosen to high places in city, county, state, and national affairs do not seem to want to step down and pass their responsibilities to other shoulders, so why should they when in the service of the Lord? When in my younger days I was called upon to assume the presidency of Tooele stake, and I had to leave my home and business to serve my Church, the thought of sidestepping that task, and of passing the responsibility along to another, never entered my mind."

[The report of the Saturday morning session has not reached the office of the *Star*.]

SATURDAY AFTERNOON.

When the conference convened at 2 p.m., the Tabernacle was again filled to its capacity. Many had not left the building during the noon interval.

ELDER GEORGE ALBERT SMITH

was the first speaker. Reference, he said, has been made to the world war, which has been brought on by the failure of the world to live the teachings of Christ. The Lord knew what was coming when He restored the gospel. There was much truth in the world, but it was so mixed with error that the Lord told Joseph Smith not to identify himself with any of the churches. The fact that members of other churches, said Elder Smith, are gradually absorbing the truth, is a source of satisfaction to him.

Elder Smith admonished fathers and mothers to teach the principles of the gospel to their children, that they may be qualified to preach the gospel. Elder Smith said he had talked to many good citizens, and referred especially to one who had lived here

twenty years. This man said the "Mormons" are just as good as their neighbors. "That is no compliment to me," said Elder Smith. "If the gospel has not made us better, and not just merely as good as our neighbors, then there is need of reformation in Zion." One man said he employs men of the "Mormon" Church, and not one of them had ever endeavored to teach him the gospel. Elder Smith said he had told the man these young men would teach him the gospel if he asked them to.

"Do your missionaries out in the world teach the gospel only to those who beg for it?" the man asked.

Elder Smith said that put him to thinking. This is the best mission field in the world, right here at home.

Elder Orson F. Whitney

referred to a prophecy made seven hundred years before Christ that a miraculous work and a wonder should be established upon the earth, and said what the world calls "Mormonism" is the fulfilment of that prophecy. God Himself has appeared to man, opening the last and greatest dispensation of all times. Angels have come and given the record called the Book of Mormon, which contains the fulness of the gospel; angels have come and restored the Priesthood. Truly, said Elder Whitney, a marvelous work and a wonder; so marvelous, that men reject it, deeming it all a fable. And yet, he said, it is the fulfilment of prophecy.

Elder Whitney referred to the aeroplane that had been flying over Salt Lake City the past few days, and said half a century ago that would have been considered a miracle. He quoted from Tennyson, whom he called the poet-prophet. The lines, he said, might be taken to foretell the coming of the airship, followed by battle flags being furled, and the parliament of the federation of the world.

Elder Whitney referred to the early history of the West. Father Escalante, with seven companions, started out from Santa Fe to find a trade route across the great American desert. They came as far north as what is now called Utah Lake; they did not come into the valley of the Great Salt Lake, although they were told of its existence. They found no white settlements, and no trade; they ran out of provisions, and returned. They were followed by trappers, one of whom was James Bridger, the reputed discoverer of the Great Salt Lake. Captain Ashley also built a fort on Utah Lake, then called Ashley Lake. These men lived with their Indian wives and half-breed children. Then came the thin trail of migration into the Oregon country. Then, in fulfilment of prophecy, came the Latter-day Saints, to become a mighty people in these valleys of the mountains. They came across the great plains on foot, by ox-teams and handcarts, the best means then available. To-day no man would start out to go to the Missouri river by ox-team. The moral is, said Elder Whitney,

that this is an age of progress, and the Lord's people are entitled to their share of all the improved methods of doing things.

Elder David O. McKay.

The next speaker was Elder David O. McKay. He said he hoped the spirit thus far manifested in conference might be felt throughout all the Church, in every home. He said, as that wish came to his heart, came also the thought, "Why shouldn't it be so?" The Lord has so organized His Church that His word and His Spirit may permeate every soul. The speaker said an army of men holding the Priesthood would take the word of the Lord into the homes and lives of others. The very stamp of divinity is on the the work of the Lord. Twenty thousand men, called teachers, holding the holy Priesthood, have the responsibility of edifying the body of the Church. It is their duty to carry into the homes just such a spirit as prevails at conference. Teaching is a great mission, and the teachers in the Church have the greatest mission of all.

Elder McKay said that recently he had driven through his old home town. He saw that one man had threshed an excellent crop of oats. Just across the road was a crop of oats, an entire failure. The soil was the same, the seed was the same, and both fields had been planted on the same day. The first man had plowed in the fall, and mulched the land in the spring. He had made preparation. The other had plowed in the spring, had not prepared the soil. One was a success because of preparation, the other a failure because of lack of preparation. In his fancy he saw God's crop of human souls. Shall they, asked Elder McKay, be starved; shall the drouth overtake them? How about the caretakers of these souls? Are the Teachers prepared? One cannot teach, said Elder McKay, what one does not believe and feel.

Elder McKay closed with a fervent testimony, and a prayer that God will help all to be teachers.

(TO BE CONTINUED.)

Jesus, in His great and beautiful Sermon on the Mount, has told us of the blessings that should rest on His people, among which he says, "Blessed are the meek, for they shall inherit the earth." This certainly could not have had reference to this temporal existence, for look at the meek who lived on the earth in the first ages of Christianity. Did they inherit the earth? No. What was their destiny? To wander about in sheep skins and goat skins, dwelling in the dens and caves of the earth, not being counted worthy by the wicked to receive an inheritance with them, yet Jesus said, "They shall inherit the earth." When? If they do not inherit it before death, they must after the resurrection.—Orson Pratt.

INTERESTING ITEMS FROM GLASGOW.

We are very much alive here in Glasgow; the work of the Lord is progressing splendidly. A spirit of work and good-fellowship is amongst us. A few weeks ago President George A. Simkins set aside fourteen of the sisters as lady missionaries, and I am pleased to say that they have already done a good work. Thousands of tracts have been distributed, by means of which investigators have appeared at our meetings; doors have been opened to these dear girls, and tracts have been accepted by people hitherto out of the reach of the elders. They have been able to converse with the people and bear their testimonies, which seems to carry more conviction when it comes from a countrywoman. It is a splendid effort the missionaries are making, considering they are all employed in business in the daytime, the married ladies also having families to look after. They sacrifice their weekly half-holiday, and part of their Sundays to this work, which will surely have its reward.

Glasgow is a fruitful field for the sowing of the gospel seed. The people are courteous and kindly, and a good working class. Many have been searched out, who have been long searching for the truth. If we had a little church here of our own, that could be kept for the sole purpose of worshiping God in, and performing baptisms, I believe it would be the finest branch in the British mission. A good spirit prevails amongst the saints, and many backsliders have been brought back lately. The local brethren are all in harness, and are working hard, although the war conditions are affecting us a good deal, some of our men being in the army, and others engaged in munition work.

I do not want to boast, but I cannot help feeling proud of the progress our Relief Society is making. Instead of holding two meetings a month, we now hold four, two of which are cottage meetings. The spirit in our testimony meetings is splendid. I never forget the advice of our dear Sister Smith. She said to me, "Whatever you do, always keep alive the spiritual side." And we are certainly doing that here. We Scottish people are very enthusiastic in religious matters, and these testimony meetings seem to appeal to us all. Some nights we feel loth to close them.

We are now visiting the hospitals in which the wounded soldiers are treated, and we always go armed with a bundle of magazines, which we distribute. They are eagerly read by the "boys."

Your sister in the gospel,

MRS. ISABELLA BLAKE.

Put love into the world, and heaven with all its beatitudes and glories becomes a reality. * * * Love is everything. It is the key to life, and its influences are those that move the world.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 16, 1916.

EDITORIAL.

GOD CALLING THE WORLD TO REPENTANCE.

THE question whether the war is, or is likely to become, the beginning of a Pentecostal revival in the churches, is still being discussed.

The first impression in the minds of many earnest religious leaders was that the sudden outburst of national insanity proved the total bankruptcy of the so-called Christian religion. This was the view expressed by one of the leading educators of the United States, and many others. But it was not permitted to stand unchallenged. As soon as it could be done properly, many voices were raised, though with fear and trembling, in an apologetic strain, and we were told that the unthinkable, indescribable horrors through which the world is passing have already awakened a hunger and thirst after righteousness, and that they will purify the world and make it much better than it has ever been before: in fact, the churches, we were told, will gain by the carnival of death now being held around the altars of Mars.

But this pleasing view has by no means become general. Only the other day the president of a gathering of Welsh Baptists in Liverpool took occasion to say, as reported in the daily press, that he feared "the exceptional circumstances in which they found themselves showed a decided tendency to alienate them from rather than to draw them closer to God. That tendency, it seemed to him, was more apparent in the church than out of it. The church had been deaf to the approach of the enemy, and was even blind to the fact that, to some extent, the enemy was already within its gates. The enemy of the church to-day was seen to be within it, in the indifference and thoughtlessness of its members concerning the most essential things of life. While men were enthusiastic in matters of business, pleasure, politics, and sport, they ignored the more important concerns of their spiritual welfare."

This, we believe, expresses a quite common sentiment among impartial observers of the "signs of the times."

It is hardly correct, however, to regard the "exceptional circumstances" referred to as the cause of the tendency to indifference and thoughtlessness observed. The fact is, in the opinion of many earnest men and women of all classes, that the churches themselves are to blame, not only for the lax conditions among their members, but for the war itself, inasmuch as in the past they

have failed to rally round the Master and proclaim the gospel of peace, in accordance with the standard He raised in the Sermon on the Mount. One well-known preacher has recently said:

"The church has missed her way, has, in these days, most terribly missed her way. She has not been true to her Lord. If in the entire history of religion upon this earth one thing can be regarded as certain, it is that Jesus Christ was opposed to the war spirit. If this is not certain, nothing is certain, and we may as well abandon the attempt to find solid ground of fact beneath our feet. It is not without good reason that the fond imagination of the centuries has fastened upon the Man of Nazareth the title of 'Prince of Peace.' Speculation busies itself with His wondrous personality. Concerning His mysterious birth, His sacrificial death, and the miracle of His resurrection, the world in its wisdom still doubts and questions. Whether He was God or man, or God in man, His followers are still disputing. But about His attitude to war and the war spirit there is no debate. Here is no 'if' nor 'but.' * * * The churches have not obeyed Christ because they have not sufficiently believed in Christ. They have been sure of the big battalions, but doubtful of the Lord who promised to be with them, even to the end of the ages."

The present is not the time, however, for speculation in the abstract. The world is confronted with a condition which must be changed before the discussion as to what to do next can be resumed profitably. The house is on fire. The flames are raging. Souls are perishing. Hearts are breaking. The conflagration must be extinguished first, through the heroic efforts of patriots, though it costs inconceivable sums in treasure and rivers of blood; the structure of our civilization must be saved from total ruin. There must be unity of plans, of action, of purpose. The question of the hour is, therefore, not so much, What have the churches done in the past, or what have they not done? But, What are they going to do after the war? Are they going to begin on the Sermon on the Mount then, or will they, forgetting the present lesson, preach, "an eye for an eye, and a tooth for a tooth"?

If this war were the means of opening the eyes of the religious leaders of the world, from the Pope down to the humblest Salvation Army exhorter, to the terrible mistakes of the past, and prompt them to ask the question, "What shall we do to be saved?"—saved here in this life, on this earth; saved from all the evils for which sin is responsible—then the enormous sacrifices of the present would not be in vain. Let us all hear in the thunders of cannon, the roll of war drums, and the groans of dying, the call of the Almighty to repentance. If not, this war will not be the last. War, we fear, will follow war, until all the obstacles to the establishment of the Millennial reign of Christ upon the earth are destroyed.

J. M. S.

MINUTES OF SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held at 30 Abbotsford Place, Glasgow, on Sunday, November 5th, 1916. President George F. Richards, of the European mission, and President George A. Simkins and three traveling elders of the Scottish conference were in attendance. President Simkins presided.

The morning session commenced at 10:30 by singing, "When the rosy light of morning." Invocation by Brother J. Leggat. Sacramental hymn, "How great the wisdom and the love." The Sacrament gem was led by Brother D. McDonald, and the Sacrament was administered by Brothers J. Richardson and E. Blake.

The Glasgow branch Sunday School, conducted by Sister H. Rennie, recited the Articles of Faith in concert.

President George A. Simkins welcomed the congregation, and expressed his pleasure at the presence of President George F. Richards. The Glasgow branch of the Church was then reorganized, with local officers.

"Jesus wants me for a sunbeam," was sung by the Kindergarten and Primary classes of the Sunday School, Brother J. Hunter being the conductor, and Sister E. Newton the accompanist.

Elder George W. Perry bore his testimony to the divinity of the gospel as proclaimed by the elders of the Church. He quoted instances of healing by the administration of the elders; but, he said, we must be united and have unfailing faith.

Elder George Mortimer related instances of healing, he, himself having been raised from a death-bed. He was glad, he said, of the opportunity of coming on a mission, and expressed confidence in the Lord's help to preserve him faithful to the end.

President George F. Richards expressed his pleasure at being with the Scottish people. A Scot, he said, rarely changed his mind, so it is well for him to start right. The gospel calls us from all our erroneous traditions, and from the errors of our ways. He complimented the children on their healthy appearance, and the vim and zeal exhibited in the rendering of their recitations, and counseled them to be obedient to parents and teachers, and to live according to the precepts of the gospel. He praised the saints for their faithfulness in tithe-paying, and in looking after the poor. The Lord is pleased with, and will bless those who keep His commandments. The reward of well-doing is enjoyed in this life, as well as in the life to come. Neglect of duty brings remorse and unhappiness. He spoke of the significance of the Sacrament, and what it means to us. The grief of parents, when their children go astray and deny their faith, only faintly portrays the awful agony which Christ suffered through our sinfulness and waywardness. The mental suffering may be more intense and harder to bear than bodily or physical suffering. It was while in the Garden of Gethsemane that the Savior sweat, as it were, great

drops of blood, and not while on the Cross. He died, not from having his side pierced with a spear, but of a broken heart. The speaker read from the fifty-third chapter of Isaiah to show that what took place was prophesied. He then spoke of the Church, and missionary work being done by the sisters and local brethren. We should be willing to serve our Master, even to the laying down of our lives, if this should be required of us. How happy are they who know that their course is approved of the Lord. May this be our happy lot.

The session was brought to a close by singing, "The day dawn is breaking." Benediction was pronounced by Brother Charles Glass.

There were ninety-three present.

The afternoon session commenced at 2 o'clock by singing. "How firm a foundation." Invocation by Brother John Hunter. Continued by singing, "O ye mountains high!" The names of the general and local authorities of the Church, including those of thirteen lady missionaries, were then presented by Elder Amos T. Tucker, and the officers were unanimously sustained. Brother John Cook, a veteran of fifty years' membership in the Church in Scotland, then addressed the meeting and bore a strong testimony to the truth of the gospel. He was converted, he said, by reading the *Millennial Star*, a copy of which he picked up in a friend's house.

Brother F. L. New and Sister E. Newton sang a duet, "O my Father."

Brother Joseph Leggat, another veteran in the Church, was then called to speak. He related how he was taken as a little child by his parents to hear Orson Pratt. He spoke of the reward of obeying the commands of God, and related instances of healing by laying on of hands.

Sister Isabella Blake, president of the Glasgow branch Relief Society, gave a report of the work done by the Relief Society and lady missionaries, and said that the people received them well and accepted their tracts. She praised the faithful sisters for their help in the work, and for their prayers and donations.

President George F. Richards occupied the remaining time. He expressed his pleasure in listening to the testimonies borne by the previous speakers. The Latter-day Saints, he said, are few in number as compared with the population of the world. It was even so with the saints of the primitive church. True Christianity had never been popular. The members of the Church are not dependent upon their ministers for a knowledge of the correctness or truth of the principles of the gospel they have embraced. Each baptized member has the witness of the Spirit and the testimony within himself. The gospel we have received is the Lord's plan made for man's salvation, and it is most perfect. It is a tremendous responsibility one assumes when one presumes to substitute

for the true gospel one of man's making. Such will be accounted in the end as thieves and robbers. The Lord has made provision for the proper teaching of the gospel to His children by those whom He has authorized and sent among the people. However, but few, comparatively, have believed our report and received the truth. Was it not so in the days of the Savior? We have the assurance, through the promises of the Lord, that the time will come when all shall not only believe, but know; when every knee shall bow, and every tongue confess that Jesus is the Christ. President Richards counseled the saints to be faithful in attending to their religious duties, observe their prayers, go to their meetings, cultivate love for one another and sustain those who are called to preside, promising that if they would do so they would find happiness here in this life, and receive the reward of eternal life in the world to come, which is more to be desired than gold and silver, and houses and lands.

Closing hymn, "The time is far spent." Benediction by Brother James Graham.

There were one hundred and fourteen persons present.

The evening session opened at 6:30 by singing, "The Spirit of God like a fire is burning." Invocation by Brother Fred L. Newton. Continued by singing, "Come, let us anew, our journey pursue."

Elder Amos T. Tucker bore his testimony to the truth of the gospel. He quoted the Eleventh Article of Faith to show that we believe in religious freedom, and allow all men their free agency. Try "Mormonism," she said, and prove it by its fruits. Go to the "Mormons" to find out the truth about "Mormonism."

Sister Daisy Devlyn sang, "Unanswered yet."

President George A. Simkins spoke of the necessity of spiritual feasts to support the spiritual life. He spoke of the testimony he had received in his first mission to South Africa, comparing the gospel of Jesus Christ with other religions. He proved by the Scripture that baptism by immersion is necessary for the remission of sins. He spoke of the authority that the Latter-day Saint missionary holds, and how that authority was bestowed. President Simkins then thanked the saints who had come from Edinburgh, and other outlying districts, and helped to make a record conference.

Brother John Hunter sang, "I have read of a beautiful city."

President George F. Richards opened his address by saying, God uses the weak things of earth to confound the mighty. He feels weak, he said, when he knows he is expected to minister to those who come out to be fed with spiritual food, but the prayer of a righteous man availeth much, and the more prayers for guidance the better. The devil has always sought to overthrow the Lord's work. Just a few accept the truth, as in the days of the Savior. As believers in Christ, we have a better hope within us than

have those who do not believe in Him. As Latter-day Saints, we have many privileges not enjoyed by the world. One is celestial marriage, which unites husband and wife for both time and eternity, and gives them an eternal increase. The vicarious work we can do for our dead friends is also a great privilege. He closed by showing that not only faith is necessary, but obedience also. He left his blessing with the people.

Closing hymn, "We thank Thee, O God, for a prophet." Benediction by Elder George W. Perry.

There were one hundred and fifteen persons present.

A Priesthood meeting was held at 30 Abbotsford Place, South Side Masonic Temple, Glasgow, Saturday, November 4th, 1916, at 7:30 p.m. President George A. Simkins presided. There were in attendance: President George F. Richards of the European mission, Elders George W. Perry, George Mortimer, and Amos T. Tucker, and fourteen of the local brethren. President Samuel B. Ferguson, of the Edinburgh branch, reported it in good condition. Brothers John Richardson, James Graham and John Hunter reported the conditions in their various sections. President George F. Richards gave encouraging and valuable instructions.

AMOS T. TUCKER, Clerk of Conference.

BRANCHES SET IN ORDER.

A MEETING was held at the home of Brother Charles Smith at Denaby, October 22nd, 1916, for the purpose of organizing the saints in Mexborough, Denaby, Rawmarsh, Conisborough, and Wath, into a branch of the Church of Jesus Christ of Latter-day Saints, to be known as the Mexborough branch of the Sheffield conference. President John Holmes, and Elder John M. Brown, of the Sheffield conference, were in attendance. After the opening exercises, President Holmes stated the object of the meeting, and all present sustained the proposition. Brother Charles Smith was placed in charge as president of the Mexborough branch, with Joseph Hamstead as counselor, and these brethren were ordained elders.

President John Holmes then said that these brethren now had the power and authority to put in order and arrange the affairs of this branch; also to preach the gospel and baptize, lay on hands for the gift of the Holy Ghost, and to administer to the sick and bless children, and to officiate in all the ordinances of the gospel in this branch. He admonished the saints to be humble and prayerful, and to be united and sustain those placed in authority over them in the Church, and promised that, if they would do so, the Lord would bless and prosper them in this world, and they would gain eternal life in our Father's kingdom.

Elder John M. Brown spoke of the blessings that the gospel

brings. Those who are faithful, he said, in keeping the commandments of the Lord are certain of obtaining a great reward in our Father's kingdom.

Elder Charles Smith stated that he was willing to do all he could for the advancement of the work of the Lord.

Elder Joseph Hamstead said that he was willing to do anything that the Lord wanted him to do. He spoke on the efficacy of prayer, and bore his testimony to the divinity of the mission of the Prophet Joseph Smith.

Questions were then asked and answered by President John Holmes and Elder John M. Brown regarding the consecration of oil, the administering to the sick, the laying on of hands for the gift of the Holy Ghost, the ordinance of baptism, and the blessing of children.

The Sunderland branch of the Church was reorganized on the 8th of October, 1916, with the following officers: Richard Nicholson, branch president; William W. France, first counselor; William March, second counselor; John Diston, clerk; Lily Bitton, chorister; Dora Bitton, organist. Sunday School—William W. France, superintendent; William March, first assistant; John Diston, second assistant; Connie Bitton, secretary and treasurer; Lily Bitton, chorister; Dora Bitton, organist. Mutual Improvement Association—William March, president; Eliza Small, first counselor; Florence France, second counselor; Maggie Diston, secretary; Eva Smith, chorister; Helena Scott, organist.

The reorganization of South Shields branch was effected on the 15th of October, 1916. The following officers were sustained: George H. Mill, branch president; George Jack, first counselor; John G. Foster, second counselor; John G. Foster, clerk; Sister J. G. Foster, organist. Sunday School—John G. Foster, superintendent; Charles Ellwood, first assistant; Ada Briggs, second assistant; Hannah Hutchinson, secretary and treasurer; Grace Ball, assistant secretary and treasurer; Sister J. G. Foster, organist.

The Shildon branch has been organized with the following officers: John Dickinson, branch president; Isaac Sedgwick, first counselor; John Walker, second counselor; John Dickinson, clerk; Lena Sedgwick, assistant clerk; Isaac Sedgwick, chorister. Sunday School—Isaac Sedgwick, superintendent; Melvina Sedgwick, first assistant; Margaret Walker, second assistant; George Wappett, secretary and treasurer; Isaac Sedgwick, chorister.

On the 29th of October, 1916, the West Hartlepool branch was reorganized, and these officers placed in charge: George Short, branch president; Thomas Goodwill, first counselor; George Short, clerk; Alice Hannah, assistant clerk; Winnie Allason, organist. Sunday School—Thomas Goodwill, superintendent; Winnie Allason, first assistant; Jennet Hannah, second assistant; Lily Allason,

secretary and treasurer; Clara Allason, organist; Cissie Bellcham, chorister. Mutual Improvement Association—George Short, president; Cissie Bellcham, first counselor; Hettie Collins, second counselor; Ethel Pidd, secretary; Winnie Allason, organist. Sister Evelyn Short was set apart as first counselor to Sister Elizabeth Wast, in the Relief Society. This organization is now complete.

The Darlington branch of the Newcastle conference was reorganized on the 5th of November, 1916, with the following officers: George Tait, branch president; Thomas Dinsdale, first counselor; Alford H. Copewell, second counselor; George Tait, clerk; Mary J. Tait, assistant clerk; Lenora Garbett, organist. Sunday School—Thomas Dinsdale, superintendent; Alford H. Copewell, first, and Mary J. Tait, second assistant; Jane A. Copewell, secretary and treasurer; Lenora Garbett, organist. Mutual Improvement Association—Alford H. Copewell, president; Lenora Garbett, first counselor; Jane A. Copewell, second counselor; Thomas Dinsdale, secretary; Lenora Garbett, organist.

The following branches of the Birmingham conference were organized, with these officers:

Handsworth—John M. Joseph, president; Herbert Green, first counselor; George Smith, second counselor; Thomas White, clerk; Walter S. Boyd, organist; C. C. Edwards, chorister. Organized on the 22nd of October, 1916.

Saltley—John B. Ward, president; Joseph Clark, first counselor; George Poole, second counselor; Esther Ann Ward, organist. Organized October 15th, 1916.

Walsall—Joshua Carter, president; William Pitt, first counselor; John S. Arnold, second counselor; Joshua Carter, clerk. Organized October 8th, 1916.

Kidderminster—Robert L. Dunn, president; William L. Gittins, first counselor; Arthur Price, second counselor; William L. Gittins, clerk. Organized October 29th, 1916.

The Sparkbrook branch of the Birmingham conference was organized, with Elder Arthur D. Evans as president, Frederick J. Barber first, and Leonard J. Partridge second counselor; Frederick Lamb as secretary, and Sister Nellie Ariss, organist.

The Blackburn branch was organized on October 29th, 1916, with local brethren and sisters as officers, all of whom were sustained unanimously. The names of the officers were as follows: Walter Thompson, branch president; Elizabeth Alice Blackledge, organist. Sunday School—Walter Thompson, superintendent; Henry Eccles, first assistant; Margaret Hargreaves, second assistant; Dorothy Blackburn, secretary; Elizabeth Alice Blackledge, organist; Ethel Shorrocks, assistant organist; teachers—primary class, Beulah Hayes; kindergarten class, Isabelle Blackburn and Emma S. Thompson; librarian, Isabella Leak. Relief Society—Ann Yates,

president: Margaret Hargreaves, first counselor: Mary A. West, second counselor: Isabelle Blackburn, secretary: Elizabeth Leaver, treasurer. Mutual Improvement Association—Margaret E. Blackburn, president: Beulah Hayes, first counselor: Elizabeth A. Blackledge, second counselor: Margaret L. Leak, secretary. The following were sustained as officers of the Accrington Mutual Improvement Association—Walter Thompson, president; Hannah R. Taylor, first counselor: Mary H. Grimshaw, second counselor: Emma S. Thompson, secretary.

On Monday, October 30th, 1916, the Nelson branch (Liverpool conference) was organized, with Thomas Henry Brown as president. Sisters are being called upon to fill the other offices of the branch. All were set apart at the meeting. Remarks were made by President Parley M. Condie, and Elder John E. Cottam, secretary of the European mission, and Brother Thomas Henry Brown.

On Tuesday, October 31st, 1916, the Burnley branch (Liverpool conference) was organized, with John E. Owens as president, and other local brethren and sisters being sustained in the other offices. All the officers were set apart, after which Brother John E. Owens expressed his desire to do his duty. Elder John E. Cottam then addressed the meeting on the subject of unity, being followed by Elders James T. B. Mason and Henry H. Parker. The organization was effected under the direction of President Parley M. Condie.

The Glasgow branch of the Scottish conference was reorganized on the 5th of November, 1916, with Brother John Hunter as president, Frederick L. Newton as first, and William A. Lucas as second counselor, and Sister Kathrine K. H. Hood as clerk.

The Holloway branch of the London conference was reorganized on the 1st of November, 1916. All the officers were honorably released, whereupon Elder Edmund W. Wheatley was set apart as president, with Elders Alfred J. Willmott and Nathan Lee as counselors. Alfred J. Willmott as clerk and chorister, and Maude Harris as organist.

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